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(*kaddát*), which are bought from the shaman and remain her own secret. A jacket or something of equal value is the usual price paid by a lover to the old woman who furnishes him with the much-coveted charm. These herbs are either ground into powder or otherwise pressed and crumpled until they are unrecognizable, and then mixed with coconut oil (*dénu*), lest an uninitiated person get to know them, and their virtues disappear: indeed, a love charm whose ingredients, the oil excepted, have been called by name, be it by the shaman herself or anybody else, is completely valueless. This is certainly a wise precaution, otherwise the shaman would not receive many presents of jackets and so on: Isneg youngsters would be able to find the herbs without anybody's help, as they are undoubtedly very common plants, although I am ignorant of their identity; they also probably differ from shaman to shaman. Anyhow if this supposed loss of virtue through the pronunciation of the name of the herbs in question is not a shaman's trick, it certainly serves the latter's interests perfectly well.

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Once the boy has obtained his love charm, which he places in some small receptacle, usually a small bottle, he generally carries it along at least when he goes to court the girl of his choice, and he usually keeps it all the time either in his *luput* (belongings rolled up in an *amakattan* kerchief and carried on the back at the waist) or in his *kéláy*, lest he lose it or somebody else lay hands on it. Whenever an Isneg lover goes to see his girl in the evening, he does not fail to pour some of this precious ointment on the palms of both hands and pass the latter over his hair, so that the girl may be forced to love him,—at least if he can do so unobserved, that is if there is no light to betray his actions. This, however, might be called only a measure of precaution or something to be done by all means, lest perchance a better and surer way be wanting. And indeed the love charm is considered as almost irresistible if it comes in mediate or immediate contact with the girl's body..

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The inveterate custom of chewing betel nut, betel pepper and lime is not confined to the older people among the Isneg: youngsters very soon learn to imitate their elders in that respect. The asking and giving of the necessary ingredients is, if not the only, at least one of the most usual forms of salutation, and no polite Isneg will forego either to ask or to proffer these precious chewing materials, whenever he happens to meet somebody, and more especially when he is conversing with somebody who is more or less familiar with him, for instance, a relative, a partner in some kind of work, etc.

THE ISNEG LIFE CYCLE

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Whereas a banquet is almost always a part of the ceremony and *bási* usually flows freely, it is not to be wondered at that a few altercations and occasional hot words are interspersed in the conversation at regular intervals. Both parties of course look for their own interests: the one tries to get the largest possible amount of valuables, while the other is bent on reducing them to a minimum. Although the whole affair usually ends in a mutual agreement, nevertheless it may happen that at this juncture the meeting is broken up and that no further steps are taken toward the final marriage. Here, however, one has again to reckon with the two young people themselves, who may have set their minds very firmly on the attainment of their hearts' desire, and so an agreement may have to be reached, even though one of the parties is loath to conform. If nevertheless the *amómán* miscarries, the reason is usually to be found in the all too high price exacted by the parents of the girl, or on the all too low value at which the girl is esteemed by those of the boy. But here also the engaged couple may act on their own initiative, as has been explained when stating the case in which the girl's parents refused the *simba*-beads during the *sumpád* ceremony.

It should be noted here that the relatives of the groom who take part in the *amómán* would hardly dare to start on this important expedition without having provided themselves with the customary amulets, lest some harm befall them. These amulets are called *talimúháy*, and consist of certain herbs that remain the secret of the shaman.

Although by this time the Isneg know very well the use and value of currency, nevertheless in matrimonial contracts they stick to the old way of paying in kind, and so the *tádug* consists of what the Isneg prize above anything else, namely jars and beads. To these are sometimes added plates, clothes, etc., according to the agreement reached by both parties at the *amómán*. It would be very hard to say what is the regular price paid for an Isneg girl, as everything depends on the means at the disposal of the interested party, but one *zúsi* jar at least and a few beads should be considered as the very smallest amount that could be exacted by the girl's parents. It is not the place here to enumerate the numerous kinds of *zúsi* jars and beads, each with its own native name, that are known to the Isneg. Suffice it to say that not a few of these jars will be valued at fifty dollars, although from our viewpoint they may be worth less than one tenth of that amount; but our evaluation is not that of the Isneg,

583 and, if they consider them to be as valuable as that, it is their own
● 435 business after all. The same may be said with reference to the beads:
422 a single one, if very valuable in the eyes of the natives, may command the price of a carabao or water buffalo, from thirty to fifty dollars, while other ones may be had almost for the asking.

583 All these jars are earthenware of Chinese make, imported from
435 China long before the arrival of the Spaniards; consequently antiquity is an important item in the estimation of their value. Jars
422 that have been imported recently usually command a much lower
353 price. A great many of the beads also antedate the coming of the
415 Spaniards and were also originally imported from China. Actually,
178 however, beads of all kinds have been put on the market and their
523 origin is very often shrouded in mystery. Isneg plates are all made of coarse earthenware and have mostly been introduced from China; but, although most of them date from comparatively recent times, they are still of the same kind, shape, color and composition as those
[291] they have replaced, as may be proved by fragments occasionally
[286] unearthed in places formerly inhabited by Isneg. These people certainly hold fast to their old ways and customs; modern crockery is
[439] not to their taste. As the Isneg do not weave their own clothes, the latter have of necessity to be bought from outsiders.

584 During the *amómán* it is also decided whether the boy has to stay
583 with his parents-in-law or not, and for how long in case he has to
591 do so, which is the customary way. The number of years varies very much, as some stay three years, others from five to ten, and even in a few cases the husband never goes back to the house of his own parents.

574 No really important business can be transacted, of course, among
584 the Isneg, without remembering the cravings of the stomach. In the
262 ordinary course of events one or more pigs are slaughtered according to the social standing of the girl's parents. If they are too poor to indulge in such prodigality, a chicken will do. In both cases a dog may complete the menu, although this is not absolutely required. No special name is given to the killing and consuming of the chicken; but if one or more pigs enter the lists, the whole ceremony is called *pildáp*. Nevertheless in a few isolated cases, when the people are much too poor, the banquet is completely left out, and the deliberations are conducted on empty stomachs.

584 All during the *amómán* the men conduct everything that is connected with the *pildáp*. The *dorarákit* or shamaness does not interfere in the least.
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000 in these jars, together with the beads. The jars are
 523 valued up to P200 and bead up to P150 each. They
 435 are usually inherited in the family as marriage dow-
 431 ries; but may be received as indemnity for injuries.
 425 Sometimes labels, in the ancient script, are chiseled
 583 on these jars. According to authorities, when the
 620 people came here, they had a high culture and read
 212 and wrote fluently in the script; but this culture grad-
 178 ually lessened from disuse until now there are only
 523 a few treasured ancient manuscripts remaining.

415 One type of basket is used. The lip is circular-
 285 formed on rattan. The bottom is drawn out to four
 corners on which is secured a rattan base. Both
 wicker and twilled basket weaves are used, and the
 best ones are ornamented with colored lines and con-
 ventional designs. These baskets are woven in dif-
 ferent sizes to fit various needs; so that a good house-
 wife has a whole set of them which will nest together
 There are also some especially shaped baskets for
 particular uses.

415 At meal time the cooked rice is ladled out on new
 264 banana leaves placed on the floor, and the other food
 may be placed in polished, half-coconut shells. These
 are also used as water cups, finger bowls, and general
 containers. The family squat around and help them-
 selves to the food. Their fingers are washed and, be-
 ing more convenient, are used in place of forks.

262 The rice has a pinkish hue, is sticky, has a good
 flavor, and is the basic food of the people. With this
 may be eaten portions of the flesh of fish, shrimp,
 snails, crabs, crocodiles, lizards, frogs, ants, chickens,
 000 birds, or deer. The vegetables may be: tomatoes, egg-

¹[ancient Chinese -- ANALYST]⁸

They have a feast rice
basi, and the greater part of a pig or dog are served. 584
Then business begins. The parents and relatives of 583
the youth, arrange the amount of the dowry, *today*. 574
If it is of less value, the youth must stay in the house 262
of the girl. When the contract is agreed upon, it is
strictly adhered to; and the youth and girl are said
to be married.

The real ceremony, *aqueb*, then follows. The pa- 585
rents of the girl bring pigs and baskets of rice-cakes
to the house of the youth. The girl comes in company
with several old women. They all stop about one hun-
dred yards from the house of the youth. There they
are met by the parents or mother of the youth, bear-
ing valuable gifts for the parents of the girl. The
youth's mother then requests the girl from her pa-
rents. Upon approval, the whole company moves to
the house, where the mother presents her gifts to the
parents of the girl. The rice cakes are sold to the re- 735
latives of the youth, the nominal price being P1.00
per basket. Then the merry-making starts and con-
tinues through the night. The youth and girl must 784
not eat the sweets, as one of them would die. In the
morning final payments of the dowry are made and
distributed. Then the young couple are considered to
be properly married, but still controlled by their pa-
rents.

When the young woman feels that she is about to 844
give birth, either the husband or the mother-in-law
will twist a piece of cloth, light one end, and place it,
the *pungan*, at the door. With it is the coconut shred- 42
der, *igad*. These guard the woman while delivering so
that no *anito* can come into the house to annoy the